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or more after the death of Jesus as final in all questions concerning the authorship of the New Testament books.—SHAILER MATHEWS.

Twenty-five Agrapha, or Extra-Canonical Sayings of Our Lord, annotated by Bloomfield Jackson. (London: Society for Promoting Christian Knowledge, 1900; pp. 77; 1s.) Two of Mr. Jackson's agrapha are confessedly at variance with his title, being from Acts, and two others are from the Bezan text of the gospels. The others are more strictly extra-canonical, being selected on no very critical principle from Fathers from the Roman Clement to Jerome. The sayings are usually accompanied by the original Greek or Latin text, and always by the verdict of the critics and helpful hints as to interpretation; for with all its learning this little book has a devotional import. It is a hint of what may be done by way of enriching modern devotional literature from the monuments of the early church.—*The Liturgy of the Eighth Book of "The Apostolic Constitutions,"* Commonly Called the Clementine Liturgy. Translated into English with Introduction and Notes by R. H. Cresswell, M.A. (London: Society for Promoting Christian Knowledge, 1900; pp. 94; 1s. 6d.) The so-called Clementine liturgy, deemed the oldest complete liturgy extant (ca. 370–80 A. D.), is here presented in an English translation from the Greek text of de Lagarde, with a critical introduction and four liturgical appendices. One may object to some details; 107 is too early a date for Ignatius' martyrdom (p. 8), and 139 for Justin's apology (p. 18), while 240, even with a question mark, is too late for Tertullian's death (p. 21). In the transliterated Ethiopic *kādāsā* (p. 79) all the vowels should be short. But the whole constitutes a useful popular presentation of the origin and contents of a representative ancient liturgy.—EDGAR J. GOODSPEED.

Luther and the Augsburg Confession. By J. W. Richard. (Gettysburg: the author; pp. 148.) This pamphlet consists of articles from the *Lutheran Quarterly* for October, 1899, and January, July, and October, 1900. It is a minute survey of all that Luther did in reference to the Augsburg Confession, as set forth in the correspondence of the chief actors at the diet and in other documents. In his *Philip Melancthon, the Protestant Preceptor of Germany*, Dr. Richard shows us Melancthon eager for peace with the Roman Catholics, and ready to concede too much, though not departing from Luther very far. In this new and more careful study of the case, he shows us